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# Viewpoints

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## VIEWPOINTS

NEW SERIES, VOLUME I, NUMBER 1

OCTOBER 29, 1981

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## A TYPICAL INTRODUCTION:

(Written entirely under duress during Polity class. Now I'll probably never know the necessary quorum for Synod.)

VIEWPOINTS is here! And that begins and ends the matter. Whatever may, and should be said about how the editor was chosen--here at its most baffling, a long, hard, and tiring task marred by numerous problems--it is over.

Welcome to VIEWPOINTS: an informal, frank, occasional publication of student, staff, faculty, and administrative opinion and creativity. Though not an official statement of seminary policy or attitudes--I'm merely the editor, not the resident of 132 Administration Building--, it is our in-house journal. Like all in-house journals there'll be a bit of humor, some bitchiness, a little illogical thought, hastily spoken beliefs, unrepentant emotionalism, and some flashes of wit and talent. But they're ours!

You make VIEWPOINTS. As you may have noticed--notice the pseudo-intellectualism there, the name is changed. VIEWPOINTS is now plural, for, if anything, we here at PTS are a diverse and mixed people. Opinions are toss-

(CONT. ON PG. 4)

## SEXISM AND SATAN

by Vance Polley

Our society is deeply entrenched in sexist language and symbols. The traditional male orientation has affected us on all levels. Through patriarchal socialization, male role models have dominated our society, and have been the foundations for all religious responses. When the difficult task of finding a vocabulary to describe God was undertaken,

the dominate male imagery was taken for granted as the most appropriate anthropomorphic revelation of divine nature. Mary Daly aptly noted in her book, Beyond God the Father, that "...women have had the power of naming stolen from us. We have not been free to use our own power to name ourselves, the world, or God." (p.8)

A moments reflection reveals how pervasive this trend is. God is perceived in predominantly masculine terms; and, of course, the second member of the Trinity, the Son, is always envisioned as masculine. The Holy Spirit, while not referred to in overtly male terms, is never traditionally thought of as feminine. Our traditional language about God is undoubtedly sexist. The awakening of the Women's Movement in the early 1970's has done much to challenge these narrow generalizations. Christianity should not be locked inot such a narrow stereotype. The dialogue between the traditionalists and the feminists has sensitized me to the problem of sexist language. In considering the depth of the problem, I have come upon an area which seems to be largely ignored: the masculine stereotype of Satan.

(CONT. ON PG.4)



(UH HUH, MORE JOSEPH)

(DEVIL, CON'T)

ed off casually here in conversation. Write them down and send them in. Some of us are poets and writers; here is the place to share the fruits of creativity. VIEWPOINTS is what you make it: it is not to be the editor's VIEWPOINT.

So write! So contribute! So criticize and submit how it may be done better! But let us hear from you...and here's how: the requirements for publication.

1) You may submit for publication anything you wish, but the editor's decision is final as to what is published. Anonymous and pseudonymical works may be published if there is a clear and present reason for doing so.

2) Now VIEWPOINTS isn't trying to be a miniature THEOLOGY TODAY or backdoor PRINCETON SEMINARY BULLETIN. Take your good ideas, creations, opinions, and reflections, and turn them into readable prose, poetry, fiction, or graphics. Remember, you're writing for fellow human beings: be clear, concise, to the point, and write with understanding and care. Write and revise.

3) All submissions are subject to editing: facts may be checked for accuracy, grammar corrected, elements of libel, slander, and deceit removed-- Susanna Hodge is on a tour of Mid-east minefields--, being rewritten for style or clarity, and held for publication until a rebuttal, reply, or answer is given.

4) Foul humor expressed in obscene language won't be published.

5) All submissions, save graphics, should be typed, double-spaced, on one side of a white 8x11 1/2" paper. There are no length restrictions. But do remember to keep the submissions human in scale.

6) THE EDITOR BEARS NO RESPONSIBILITY, ASSUMED OR IMPLIED, FOR ANY OPINION SAVE HIS OWN-- SOMETIMES NOT EVEN THOSE.

Through socialization, the personification of evil has traditionally been understood as male. This narrow conception has limited our potential for fathoming the full range of manifestations which evil can exhibit. Take, for instance, Satan the tempter. Temptation is one of Satan's primary tools. Yet the male metaphor of the tempter is a weak symbol in comparison to the persuasive image of a female temptress. Other cultures have understood this; the Greeks portrayed the temptation of forgetting one's homeland in the sweet songs of the Sirens. While it is understood that sexual fulfillment is an element of the female image of temptation, there is also a deep appreciation of the more persuasive appeal represented by the female temptress. This may seem merely subjective, but there is a subtlety of argument demonstrated by the female perspective that the male lacks.

The three temptations of Jesus in the wilderness are a good example. In terms of argumentation, would not a female temptress have been more persuasive? Matthew 4:3 records Satan's first temptation, "If you are the Son of God, command these stones to become loaves of bread." That type of command has very little persuasive appeal. How much more subtle would it have been if the temptress had said, "Aren't those wonderful stones? Wouldn't you like those stones as loaves?" The visual imagery alone sets one off her guard. The other two temptations could follow suit. There are much more convincing arguments for testing God than being commanded to jump off of a tower. The final temptation has the power to incorporate more than the simple command to "...fall down and worship me." (Matt. 4:9) The temptress could have offered Jesus the potential to feed the world's hungry and impose a world-wide peace if he would only work with and through her. In many instances, subtlety is far more tempting, and the female imagery has the potential to.



7) All submissions and the ideas or contents thereof or therein are the sole responsibility of the person(s) making them. Publication in VIEWPOINTS does not imply, guarantee, or solicit official or popular approval of said ideas or creations. YOU WRITE IT; YOU TAKE RESPONSIBILITY FOR IT. (Bodyguards are available for a nominal fee.)

8) Keep your wits about you when you write, and know that the best gifts of God to a writer are a sense of humor and a patient editor.

"DE GUSTIBUS NON DISPUTANDUM EST!"  
("Of taste there is no accounting!")

Joseph

P.S.: Submissions may be left at the switchboard for the VIEWPOINTS box or at 108 Brown (under the door or in the mailbox just a few steps away.) Vicious notes, violent threats, or letter bombs, should be left at 116 Brown.

### COMING ATTRACTIONS

(and may be in the next issue!)

Kathleen Willms with an appropriate reminder...

Gene Smillie on reading and thinking...

Matthew Glass and a beautiful essay...(hope his wife knows)

And more: HODGEPODGE, poems, hymnody, COURTEOUS QUERIES.

Be There! Aloha

encompass this level in a manner which has been eliminated from the masculine by traditional stereotyping.

I commend the Women's Movement for opening all of our eyes to the potential of total inclusive language and symbols. It does seem very narrow-minded and sexist that for all these generations we have restricted our view of personified evil to a male role model. It is time to liberate all our imagery to include both masculine and feminine symbols.

(Vance Polley has of late been under the influence of those singularly feminine temptations.)

### HOWDY Y'ALL!!

by Gala Atkinson, Jill Hartwell,  
and Steve Strickler

The Cross Culture Missions Group would like to welcome the International Students!  
Assalamo Alai Kum (Pakistan)  
An nyung ha sim ni ka (Korea)  
Chibi (Burma)  
Bun Venit, Salut (Rumania)  
Alo (Brazil)  
Pieng an (Taiwan)  
Namaste (India)  
Konnichi wa (Japan)  
Nia tia (Kenya)  
Jambo (Kenya and Tanzania)  
Salama (Indonesia)  
Goedendag (Belgium)  
Wa bo se (Liberia)  
Servus (Hungary)  
Yia sou (Cyprus)  
BruDich (Germany and Switzerland)  
Bonjour (France)  
Hi (all English speaking countries)  
Way (China)  
Ahalan wa sahalan (Lebanon)  
Akye O O' (Ghana)  
Jy' (Phillipines)  
E ka irole (Nigeria)

(Gala, Jill, and Steve spent the summer under intense medication at the Berlitz Institute.)



QUESTIONS FOR CRITICS

by L. Lee Olson

Questions growl across the camous: "What's the point of groups like ABS, Women's Center, ISA? They break the unity of our common ties and exclude us from community. We've tried to open ourselves to minorities, but they've never made room for us."

Can such withdrawals be justified? Or do those on the fringes threaten the sharing of the true family of Christ?

I would like to cite as a context for this question an observation not my own: we do not support what we do not control. Whether it is as true as James Cone, William Dean, and a host of other witnesses agree, each of us will have to decide. But if it is true that we support only what we control, then criticism against these "ghetto groups" requires an answer.

Perhaps we ought to refrain from criticism altogether. I am, for example, supported by seminary funds; the seminary, in turn is funded by corporations like J.P. Stevens and Dow Chemical, whose practices are not yet not-  
(More on page 7)

## 1981 ORDINATION EXAM QUESTIONS

by Carlos Wilton

Recently, through a fortuitous connection with a janitor who happens to work at the office of the Presbyteries' Cooperative Committee on Examinations for Candidates at 475 Riverside Drive in New York Viewpoints has managed to obtain what it believes to be questions excerpted from this year's United Presbyterian Ordination Exams. These questions were secretly transmitted to a Viewpoints agent in the PIS Dining Hall by means of a microdot implanted in one of Tony's cheese blintzes. Unfortunately, the agent had already started eating the blintz before he discovered the microdot; thus, the text of the message was slightly corrupted. Through hours of arduous labor, Viewpoints' investigators have managed to piece together a small part of the Polity examination; unfortunately, this is the only part of the ordination examinations to survive.

Viewpoints is pleased to publish these questions as a service to United Presbyterian Seniors.

Multiple Choice (Choose One answer only for each question.)

1. What is the appropriate form of address for the Stated Clerk of the General Assembly?

- a. Your Eminence
- b. Lord of the World and Head of the Church
- c. Hey you!
- d. 475 Riverside Drive, Room 1201

2. If a minister torches a particular church, who gets the insurance money?

- a. the minister
- b. the Session
- c. the Presbytery
- d. the Pension Plan

3. Presbyterians do it:

- a. decentralized and representatively
- b. indecently, in disorder
- c. interpretatively and with planning
- d. only with the consent of Presbytery

(Even more on page 7)



ed for Christian charity. If my time in seminary is made possible by the altruism of such companies, what right have I to criticize the system which includes them? More importantly, is it right to ask for cosmetic changes in a structure founded upon exploitation and greed?

But altruism is too kind a word for the contributions of these corporations. We do not support what we do not control; their support of PTS is a calculated investment, resting on the experience that we are useful tools for further exploitation. Ford's support can include South African profits because of the tax benefits such donations make possible. If we buy into their system, we confirm their market-sense. If we advocate an alternative economic system, they have the freedom to withdraw their investments from us.

Criticism of the system and even changes within the system thus have at least indirect legitimacy. As we educate our corporate partners with our activism they may see a new sense of private profit in community building. I am not holding my breath for the social conversion of EXXON's Chairman of the Board, but I can nonetheless continue the process of awakening him to the One whose judgment he will certainly face.

4. Which of the following may not be a standing committee of presbytery?

- a. the Permanent Inquisition Commission
- b. the Sacred College of Cardinals
- c. the Bake Sale Committee
- d. none of the above

5. The reason why a Candidate's Committee has permitted a candidate to waive Hebrew:

- a. must be spread in full upon a loaf of unleavened bread.
- b. must be spread in full upon the candidate's forehead with indelible ink.
- c. may not be reasonable.
- d. must be approved by a

5/8 majority of an administrative commission composed of not less than 9 ruling elders and 4 ministers (elected with due regard to race, ethnic origin, sex, marital status, and age), meeting on the fourth Tuesday of the month, not less than twelve days preceding the beginning of Lent, at an undisclosed location.

6. By its vote the Session has the power to:

- a. declare war
- b. open a gambling casino
- c. dissolve the pastor
- d. send out for coffee

7. Fill in the blank: Thou \_\_\_\_\_ not covet thy neighbor's ass.

- a. may
- b. must
- c. ordinarily should
- d. with vote of 3/4 of presbytery, may

8. Who can separate us from the love of Christ?

- a. persecution
- b. famine
- c. the sword
- d. the Ministerial Relations Committee

(Don't stop yet, more on 8)



In a context, then, where criticism and change are valid exercises, what ought to be our attitude towards those who isolate themselves from community in exclusive groups? I propose three questions to be asked by those who criticize the marginalized. Before our critiques begin, we ought to examine ourselves through three questions.

1) Why do I resent these groups?

The independence of minorities always represents a double threat to the majority. First, by their very existence, they prove that our power is conditional and limited: their independence makes plain that we do not control them. Second, they threaten our universals: by not accepting the values we cherish, they call into question the absoluteness of those values. Do we seek to bring them into closer community in order to reinforce our own insecure absolutes or in order to better control them?

2) How have I marginalized them?

There is a great gap between benevolent tolerance and mutual sharing. Do such groups set themselves apart because our response

(Stay on to page 9)

Mandatory Closed-Book Question  
(5 minutes)

You are the chairperson of your Presbytery's Ministerial Relations Committee. Elder Ralph Binko of the Herbert Hoover Memorial church approaches you with a problem. The Session of that church, meeting in Elder Binko's basement, has accused their minister, the Rev. Athanasius Swiggums, of heresy, and has ordered him to be burned at the stake the next day at the church picnic. Elder Binko advises you that his reading of the Preliminary Principles informs him that the Session is to provide the kindling wood and matches--but he is wondering if the Ministerial Relations Committee can provide gasoline. There being no stated meeting of the Committee for two weeks, and all other members of the committee except yourself being away on continuing education leave or other pressing business, outline your reply to Elder Binko, considering the following points:

- a. the proper procedure for appeal of the Session's decision, as stat'd in the Book of Church Discipline
- b. the Preliminary Principles
- c. the Radical Principles
- d. the Ten Commandments
- e. the Seven Deadly Sins
- f. the Heidelberg Catechism, in German.

Then, indicate how you would respond pastorally to the situation

(Carlos Wilton, formerly a rising Senior, failed this portion of the Ordination Exams.)



to their ideals is shaded by patronizing? If, for example, ABS seemed to find Martin Luther King, Jr a far truer interpreter of the gospel than Martin Luther, can we tolerate such an attitude? Would we be willing to embrace it ourselves? Or learn from it? If some students saw in Teresa of Avila a clearer example of Christ than they saw in John Calvin, would we allow ourselves to share their vision? would we benevolently allow them their misguided foolishness? or would we try to tell them where they were wrong?

The difference between the patronizing attitudes which make ghettos and the mutual sharing which transforms them is simply this: who teaches whom, and who sets the agenda for what shall be learned?

3) How can I begin steps toward community?

Our history is clear: substantive change comes about only when the dominant class is pressured and coerced by those whom it has oppressed. We do support changes, either, which we can not control. We white, middle class, males, critical or naive, must ask ourselves why we seem so emasculated by fear. If the formula for change which involves pressure

(Cont. on page 10)

## WHERE IS PEACEMAKING AT PRINCETON THEOLOGICAL SEMINARY?

by Ron Baard

Where is peacemaking at Princeton Seminary today? Does the faculty and administration of this United Presbyterian Seminary need to be reminded that the 1980 General Assembly centered its attention upon the report Peacemaking The Believer's Calling and issued a specific call to all pastors, sessions, and people of the U.P. Church to specially emphasize peacemaking over the next few years? If so, let this non-Presbyterian student go on record as reminding them of their own stated emphasis.

For example, last semester, as a valuable part of my theological education, I (along with several others from this seminary) was part of a joint course with Drew Theological School seminarians entitled "The Church's Role in Peacemaking." For one semester, students from Princeton and Drew explored together the issues basic to peacemaking in our time. There were guest lectures, for half the course, by experts from various denominations on peacemaking in all the major continents of the world. Films, discussions, lectures, readings, and reflective writing assignments constituted our instruction. Designed and led by Professor Ed Long of Drew (and opened to Princeton students by his initiative), the course was extremely helpful in sharpening my own understanding of the basic issues involved in peacemaking and the church's witness and relationship to those issues.

But why is there no course taught at Princeton this year similar to the joint course of last semester for students to explore the issues basic to peacemaking? Such a course should not only be available, but given the stated emphasis of the U.P. Church, it should be required (at least for all Presbyterian students). And

(Pacifically go on to pg 10)



(The final chapter)  
and coercion is ever going to  
end, it must happen through our  
participation, rather than in  
spite of us.

It is time for the courage to  
shut up and listen to others. It  
is time to let the oppressed a-  
mong us decide the agenda for a  
change. It is time to dare living  
with their mistakes, instead of  
forcing them to live within ours.  
The groups among us who challenge  
and divide us are not easy to  
live with, but we need to learn  
that the Christian lifewas not  
meant to be an easy one.

When we have recognized how  
often God stands not with us but,  
in truth, against us, only then  
can we learn from those we have  
oppressed. We have the courage to  
be critical; it is time we had  
the guts to get out of Jesus' way  
and let the kairos come.

(Lee Olson is not a marginal  
person; he writes right between  
the big red lines on his Nifty  
Blue Horse Notebook.)

(advertisement)

Way back, when in days of yore,  
One needed something copied for  
One's publication,  
One employed the pens of faithful scribes  
To copy out the diatribes.  
But now with our machines and such  
We are burdened overmuch  
By our technologie.  
And so with this poetic hype,  
We seek the help of those who type.  
If you would help us with this task,  
Tis Alex Getty you must ask.  
You can be party to our crimes,  
And you'll be paid for overtime!

(A peaceful resolution)

Why, for the last two years, has  
there been such a notable lack of  
involvement and support on the  
part of the faculty and administra-  
tion for the disarmament confer-  
ences of 1980 and 1981 at Nassau  
Presbyterian Church, right in the  
Seminary's own backyard? If peace  
making really is THE EMPHASIS of  
the U.P.Church, one certainly  
couldn't tell that by looking at  
Princeton Seminary. Something is  
wrong when the largest and most  
influential Presbyterian Seminary  
is resistant to the direction  
which the mandate of its own Gen-  
eral Assembly would take it.

Princeton Seminary, I love  
you, but you disappoint me! Please  
please let the Prince of Peace  
instruct all your endeavors. If  
you do not help set the right pri-  
orities for the church here, at  
the center of theological educat-  
ion and training for the Presby-  
terian church, then you are un-  
faithful to your calling and your  
task. I plead with you to change  
direction!

(Ron Baard remains convinced that  
we Presbyterians are capable of  
peacemaking.)

### COURTEOUS QUERIES AND POLITE PROBINGS

(Being gentle interrogatories in  
search of a reply.)

1) Why is it that seminarians  
who work with youth groups usu-  
ally prohibit them from doing  
the very things that the semina-  
rians do themselves here?

2) Why do the Deacons need an  
executive committee? And, who  
chooses these people anyway?  
By the way, who are this year's  
Deacons?



## PIGLET, WAITING FOR THE ELEVATOR

(a Mystery Story by Greg Muirhead)

Outside, a strange eclipse had occurred. Inside, Piglet, forever optimistic, stood in front of an elevator, pushing the Up button. Beside him stood a man in a gray suit. He held a package of bacon, and was talking about his beloved wife. He was describing Something in their private togetherness, likening IT to pork chops and mud wallowings.

Not bad, thought Piglet. Not bad. He pressed the Up button again.

"And always the apartment was like a sty. Both our concern, I suppose."

Piglet smiled politely. Was?

"When it was all over, it seemed an unclean sacrifice."

Piglet grunted in agreement, gulped, and pushed the Up button once more.

The elevator door opened and there stood a man in white linen, holding a cleaver.

"Going down," he said.

"Oh," said Piglet.

Going down.

(Greg Muirhead, formerly a student of the Famous Writer's School, is now reference librarian at the Nassau Pharmacy Leisure Library. He is also on the staff of Hunter S. Thompson Pharmaceuticals.)

## MEMENTO MORI

Joseph W. Cejka, Jr.

13 February 1922 - 14 July 1981

"He loved me as only a father could."

## OUR FIRST ISSUE THANK-YOUS:

To David: for patience, prayers, Thorazine, and typing.

To Susan: you've a great husband.

To Don: for poems and Twain-to-be.

To Lindsey: for the "loan" of a typewriter, Genesee, and encouragement.

To our contributors: Jill, Gala, Steve, Ron, Carlos, Lee, Vance, Demetria, Greg, and Ratus; you wrote it; well, you know the rest...

To Matthew, Gene, Kathleen, and more: just wait; you're in our next one.

To Mom: she accepted a collect call and sent money.

To Alfred Dunhill: for his fine products and continued support.  
To those fun people at COKE:

though you gave your money to Emory, you left us TAB.

TO J.I.M., A.T.G., C.H.M., J.S.M., and B.A.C., to say nothing of Henry R. Luce: "What did I get into?"

And, finally, to Shannon Tweed: you were there when I most needed you.

Peace,

Joseph



"A step-by-step approach to the MX missiles deployment and the development of new missiles was suggested by Secretary of Defense..."

-New York Times

"My people have exchanged their glory for what has no power in it"

-Jeremiah 2:11

My weapons are plenty developed:  
Breasts flooded to end famine,  
Calouses to sand  
Abandoned cities to the ground,  
Lungs for blowing it all  
Into the Atlantic,  
Toes to rub rows in the ground for grain,  
I've a heart to pump out  
A new earth from scratch paper,  
Rock thighs to kick despairs  
That weed in the way,  
Give us this day  
Our daily weapons.

A step-by-step approach  
To the edge of the cliff,  
Like pigs wallowing near the abyss,  
Chipping at shale with snouts of steel,  
Ears twisted like flags in the rain,  
They do not hear their master whistle.  
Who will fall first?

Tomorrow I will press those missiles  
Between my palms, think fire  
And form wreaths of lightening  
To loop around my head  
And men will swear they've seen a goddess  
Bolting up Summit Street.

Demetria Martinez

Demetria Martinez, a member of the Class of 1982 at Princeton University and a Wilson Scholar, is doing work here at The Seminary with Gibson Winter. She normally reads THE DAILY NEWS and thinks that "Trees" is great poetry.

Notices That Never Made Wineskin  
Department

The Princeton Seminary Chapter of the Moral Majority will hold its organizational meeting at midnight on October 31, 1981 in the Alexander Hall Quad. A cross burning will be celebrated. Please provide your own linens; refreshments will be served.



I could live on bread and wine,  
these sacraments,  
And the milk of human kindness.

And yet I have a taste for  
flesh. I'm not speaking here  
Of fish, a certain sign,  
Nor poultry, which I'll call the dove.

I mean red meat, wherein the  
red blood's boiled above the  
Fires of passion and percolated  
in the vein of apparant satiety,  
That's grunted from the quickened  
pulse, and groaned and sighed  
And done it all again at will,

All rich haunch that quivers  
o so lewdly as it slams its cloven  
Hoof against the earth.  
Ho, the juices that conjest the heart  
and mind!

Don McNair

GREAT HYMNS OF THE FAITH DEPI.

(THESE ARE REAL HYMNS FROM  
GENERALLY REPUTABLE SOURCES.)

"Now Thank We God For Bodies Strong"

Tune: KINGSFORD 8686D

"To be sung lustily"

Stanza I:

Now thank we God for bodies strong,  
Vitality and zest,  
For strength to meet the days'  
demands,  
The urge to give our best,  
For all the body's appetites  
Which can fulfilment find,  
And for the sacrament of sex  
That recreates our kind.

From: The Hymn Book of the Anglican and  
United Churches of Canada, 1971, #202.

*hodgepodge presents:*  
**DANNY IN THE LIONS' DEN**

Dear Mom and Dad,  
After 5 weeks at PTS,  
I'm finally getting comfortable.



Say, could you send me a  
copy of More Evidence that  
Demands a Verdict?



I found another  
Christian down the hall!  
He's from California too.



I want to start studying  
now for NTO1.



Love,  
Danny







# Viewpoints

New Series, Vol. 1, Number 2  
12 November 1981

## THE NEW STUDENT DIRECTORY: AN USERS GUIDE.

We greet the new Fundy Finder with open arms and willing, but contrite hearts. Last year's is long since broken-binded and stored in an obscure corner of our seminary issue desk. This year's will suffer, alas, a similar fate.

We notice that, once again, the plot lines of the Liberal Locator are tenuously drawn, and the author depends heavily upon a facile characterization of the six hundred or so major persons introduced in its pages. One has the feeling that one must judge characters on the skimpiest of information and with vague clues as to social rank, motivation, and personality.

Further, we note with approbation **how the** author runs out of character portraits towards the end and is forthwith forced to employ endless lists of names in an almost Da-Daesque approach to reality.

We ask ourselves if all the portraits drawn are true to life. Is there an historical Timothy Lee Fearer? Who is Lois Creighton and why does she intrude upon our memory? Does "Photograph Not Available" mean that the one so designated will have to confirm his identity before the Lamb's Book of Life with a Driver's License and two major credit cards?

However, because upon the day of its publication, people were observed seated in the cafeteria looking up their own photograph, we recommend that the advance billing of this work as "...one designed to facilitate inter-personal communications ..." be changed to "...I'm O.K., but we have deep and special doubts about you... ."

## NOTICES THAT NEVER MADE WINEKIN DEPT.

The Presbyteries Cooperative Office on Symbolic Gestures has announced that, henceforth, all symbolic gestures involving more than three people or property damage more than \$50 must be cleared through 475 Riverside Drive. Call them, collect, at (212) 870-2005.



# Vignettes

VIGNETTES is the editor's column, and will appear about as often as we have an opinion on anything. This is the place wherefrom we snipe, and in turn stand to a magnificent defense or cower to superior logic or argumentation. As such, we usually take responsibility for what we say; but, again, see point number 5 of our editorial policy.

We suppose we should tell you something about ourselves as we'll never make one of those profiles in ALUMNI NEWS--the ed. of that journal being generally insusceptible to bribes, threats, and blackmail. We--and this is the editorial "we", not due, as generally supposed, to an aspiration to the papacy or a weight problem---are a senior, from the South (stand and recite "Never Again!"), of the PCUS--the only difference between us and our Northern FellowBeings is that our dossiers go first to Atlanta and then to the Vatican-On-The Hudson. Well, our ords are in Feb. and are harder, but we're allowed divine assistance and they never grade the darn things anyway.

In personal notes, we chose PTS because Harvard wouldn't admit us, Yale refused to send an application, and Moody Bible Institute just couldn't accept the fact of our having the

(CON't ON pg. 16)

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## VIEWPOINTS

VIEWPOINTS is an occasional journal of student, staff, faculty, and administrative creativity. However, it does not represent official seminary policy. The staff and management take no responsibility for any opinion save their own, and that only if it isn't easily denied. Contributions and submissions may be left at 108 Brown (under the door or in mailbox a grenade's toss away) or at the switchboard in the Admin building for the VIEWPOINTS mailbox. All submissions should be typed, doublespaced, on 8½"x 11" white paper. We'd prefer all submissions to be in English.

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## THE CREDENCE PRINCIPLE IN HERMENEUTICS

by Gene Smillie

Sunlight dancing on the waves out-sparkled the burnished armour of Ripi-cheep the mouse, as the valiant little warrior swaggered across the deck of the Dawn Treader. A sudden plunge of the boat's prow down into the sea - swoosh! - threw the mouse off balance. For a moment, his studied vanity was displaced by frantic effort to regain his equilibrium - and then he kerplunked on the deck on the seat of his pants.

The next moment a laugh rang out and the scene vanished.

It was I who had laughed out loud and, returning to self-consciousness, had thus broken the charm. I looked around at my surroundings and realized that I was sitting in the dark dry study of the Presbyterian Church in Angoon, Alaska. It was about two o'clock in the morning and I was alone, a single light bulb over my shoulder casting pale illumination on the pages of the book in my hands.

For a time I had been so captured by Lewis' Narnia tale that I had literally forgotten myself. Swept along by the sheer joy of good literature, I was a participant in the story, not a detached observer, until that moment when an involuntary guffaw suddenly broke the spell and sundered story from reader. I suspect you have had similar experiences.

## STEWARDSHIP COMMITTEE

by Martha E. MacLean

Steven J. Hamilton

Once again Fall Stewardship is on its way. This year it is from Nov. 9th - Nov. 13th. The projects are chosen from applications put in by students, faculty, staff, and interested parties. We base our decisions on need, availability of other sources of funding, and goals and their ability to reach them.

This year we have chosen the following: 1. Wycliffe Bible Translators, 2. The Corrymeela Community, 3. Woman, Inc., 4. The Lydia Home Assoc., 5. The Voice of Calvary, 6. The Fund for Theological Education, 7. RCAM/MATE, Maine, 8. Covenant House, 9. Urban Mission Alliance, 10. The Princeton Rescue Squad, 11. PTS Child Care Center, 12. PTS International Students Fund, 13. PTS Emergency Relief Fund.

This year the individual may designate which of the above projects they prefer. Contributions should be made to the general fund unless there is a strong preference for particular projects.

\*\*\* Please make checks out to the Stewardship Committee, PTS c/o Dr. Felmeth, 21 Administration Bldg. PTS Princeton NJ 08540.

Stewardship offers a two-fold blessing, both to those who give and those who receive.

(The Editorial Staff gives this effort its spiritual support; but as our bus is leaving for Atlantic City, we'll demure on sending a check.)



I wonder how often we get that absorbed in what we read here at seminary? The answer, for me, is that I hardly ever give myself over that fully to anything I read for classes here. Rather, I remain acutely conscious of myself as a literary critic and of the work before me as an object to be studied. In fact, under the pressure to perform well in public, I find myself predominantly conscious of not what the author is saying, but of what I will say about his or her work in precept, in a paper, etc.

The unfairness of this way of reading becomes more obvious when we compare it with interpersonal relations. We are all annoyed by the person who, while pretending to listen to us in a dialogue, is obviously only biding time and chafing at the bit to say his little piece, and is not really listening to us at all, but preparing his rebuttal. We want to be taken seriously, our words to be absorbed and considered thoughtfully, and then objections, qualifications, and disagreements to be aired by our hearers.

The author of a written work, by the same logic, deserves to have his or her words considered from the author's own perspective first. Only after granting to the author the integrity of the world view represented in the author's art may we presume to enter into a dialectic with that perspective.

Yet I have observed in this seminary a quite opposite proclivity. We are

(ON to column two)

encouraged by the directive and by example to suspend belief in the integrity of an author, to enter any and all literary endeavor with a determination to remain suspicious, detached, and ultimately unsympathetic. This detachment is often wrongly construed to be synonymous with "critical thinking".

Critical thinking about the meaning of a piece of literature, however, begins with a conscious attempt to understand the art from the artist's point of view. The very first principle of literary criticism, at least as it was presented to me when I majored in that subject in college, is: only in entering into an artist's world may we perceive the reality of that world. Your own recollections of incidents like the one I described at the beginning of this article argue more strongly for this principle than anything Wordsworth, Tennyson, or Nabokov could say...the giddy vertigo we feel when we find ourselves on the threshold of two worlds, when a laugh, a cough, or a jangling telephone wrenches us back from the literary-fanciful to the phenomenal.

Yet here at seminary we refuse by practice to so enter in to that which we read. We remain ever self-conscious, ever imaginative--not of the world of the author, but of a world in which we will be the center-stage, defending, attacking, or otherwise interpreting the author to others. This is, of course, a natural enough habit for us

(SMILLIE, CON'T ON PG.15)



## IN APPRECIATION

by Kathleen R. Willms

It is the usual routine for members of the seminary community to denigrate each other. Students tear down professors, administrators, and each other. I cannot speak for the actions of others, but after a few meals in the dining room it is clear that the student body spends a lot of time and energy tearing each other and the institution apart. I am quite skilled at this--I have immense problems with selected groups, individuals, and outlooks here, but I would like to forgoe that tendency for a moment and express my appreciation for a group of people here at PTS who deserve some recognition, praise, and continued support. Let me make it clear that I speak as one who has worked in and amongst this group of people, both in seminary and in the years before seminary. I am also working as a member of this group now, full-time. I offer both personal experience and observations in my assessment. I am talking about our secretaries.

"Just-a-secretary" is something I used to say about myself when I was working in a large corporation. What this said was that I did not consider my position worthy of saying anything more. Being a secretary is something no one can understand unless one does it. It may look easy, even fun, to sit all day, type, answer the phone,

(CON'T ON Pg. 6)

## ZEN AND THE ART OF LIVING

by Matthew Glass

Fall in the San Joaquin. Tule fog lifts by nine-thirty or ten, though wisps hang all day - lurking round the base of an oak, an abandoned barn, intertwined with barbed wire around fence posts. Those days have a stillness, sensed by ears, eyes, skin and more. The sun won't break through - and the gray softens the geometry of houses, granaries, barns, roads, even the block wall we are building.

The air is wetter. It sponges up noise. The occasional semi (loaded with the last of the year's grapes and bound for the crush at Gallo, Papagni, or the grower's co-op) is silent, its roar dissipated in the wet air. No clang, as Andy's trowel bangs my shovel. No screech, as the mixer blades scrape against the sides. On top this hill, all is muted and still. Shovelling sand into the mixer, I see the drilling rig below - eight hundred feet and still no water they say, expect it around twentyfour. Air sponges up the groaning, as the huge bit searches through hardpan, granite and basalt.

As I finish the batch of mud, Andy swears at himself, having forgotten the saw, and heads back to town, an hour lost. So I am alone, on the first Sierran foothill above Clovis. The rise here is gentle, compared with the high wall of the east side. From a north/south perspective the range

(CON'T ON Pg. 8)



(Williams, CONT)

and drink coffee, but that's all that most people know of it. There is a lot more to it. The secretary is the one who has the major responsibility of keeping each office (and its occupants) running smoothly, on time and with a minimum of frazzled nerves. It is extremely difficult, in the business world and in the academic world of which PTS is a part. It isn't easier to be a secretary in a religious community--the hurts which are received at the hands of fire-breathing higher ups, petulant students and one's own personal crises are much more potent because the support one would expect from a religious community is often brutally, coldly lacking. Secretaries who are worth their salt are often taken advantage of--if a person shows his/her capabilities, then the overload principle is applied, regardless of the person's ability or willingness to do that extra work.

My experience here at PTS, both as a student in need of secretaries to help me through the maze of these three years, and also as a former student member of this work force, is that our secretaries are very special people. Time and again, they have gone the extra mile for me, offering their very best as skilled working people and as compassionate human beings. It is all the more meaningful to me for them to do this for me, precisely because I know the intensity of the pressure they are under, and the frustration that constantly rears

(ON to Col. 2)

(Williams, CONT)

its head when things, people, and work build up to a fever pitch. They have taken the time and interest to really listen to what I need. They have performed their work beautifully, and have somehow managed to offer their best, time and time again. From the one lady who took the time to wish me a good year on a memo to another lady who consistently was there for me and taught me the hows and whys of survival, I am in debt. I also appreciate our secretaries for their honesty. As a secretary myself, who often has to put on the mask of good public relations when inside I am seething, let me say that our ladies have really made an effort to be genuine. I have seen the value of their honesty. Our secretaries are courteous, but they are also real, and I applaud them for that.

In closing, I would like to suggest, particularly to the new students, that you treat our secretaries with the same concern, compassion, and spirit of cooperation that they freely bestow on us. Remember that theirs is not an easy job; it is extremely difficult. They are a treasure--not typing, filing, or phoning machines. They hurt a lot, just like all of us. They are also capable of infectious joy. Let us try to share with them even a portion of what they bestow upon us.

(Kathleen Williams is a distinctly warm and caring member of our community. She keeps us Christians honest.)



## A TRANSPARENCY NOT YET SHATTERED

(To Bible Throwers All Over the World)

by Jerry Boucher

5:40 pm

Nov. 3, 1981

Election Day

PTS Dining Hall

Consider for a moment a work of art-its contours, color, texture, medium and space, as a creation "ex nihilo" and a creation in the context of this world. Consider what it shows as opposed to what it does not show or what it shows in opposition to what it is. Consider, if you will, the art and depth of the New Testament and its interactions with the lives of human beings-those lives behind a transparency.

Can an act within time move us? Can it transform our perceptions of who we are and what the world is? Can we allow an act to move the depth of our being? Can an act move us to take notice-not of the artist but of the TRUTH in time? Can we allow nature and Jesus to open up to us a newness, which some call life with an eternal adjective? Can we allow ourselves to break the idolatry of a christ, so that the Christus Ereignis (Christ Event) can be beheld as present in the moment - those series of present moments where all that one experiences can, if one wills, transform one both individually and collectively? Then

(CON'T ON PG. 10, COL. 1)

## AND JUST WHAT DOES SGA DO?

What does the Student Government Association do? For a recounting of recent activities, read the following, but for more than an earful ask any SGA member: Christine McCormack, Jean Shaw, Mary Nebelsick, Steve Parkins, Dan Lewis, Martha MacLean, James Schuman, Dan Dupree, Jennifer Burns, or Kenneth Cherian. We will be glad to explain all your SGA does.

On October 12 the SGA conducted the autumn elections. Mary Nebelsick was chosen to represent the junior class in the SGA. Elected to the Seminary Conference were: Scott Anderson, Howard Boswell, David Campbell, Care Crawford, Anne Fuhrmeister, Ara Guekquezian, Paul Kim, John Lawson, Fred Lyon, Vance Polley, and Don Thorsen.

Koinonia and the SGA have continued the work of Charles Am Jad Ali in establishing a new coffee/soda lounge in Speer Library. Dr. Willard has done a fine job in planning the lounge and securing the hot drinks and soda machines, making certain that no Nestle products will be served. The lounge should open next month. Koinonia and Student Government recognize that this lounge is a privilege we may enjoy only if we don't abuse it, so please keep all food and drink in the lounge and keep the place clean. Thank you to Dr. Willard! Questions about the lounge should be directed to David Buck or Jeani Shaw.

(CON'T ON PG. 10)



sits. This place was grazeland for the ranchers who first came in after the drought of 1873. Now, the Fresno County Supervisors being owned by developers, it is rezoned as rural-residential.

Doctors and accountants, filled with desire to get back to the land, and away from busing their children to schools in redlined neighborhoods, consummate that desire one one-and-a-half acre spreads. Split rail fences, protecting tract homes with the latest in conditioned air, two cars and a horse. Fresno/Clovis extends its reach. A cancer.

I turn off the mixer, sit, and watch the hillside below. It is easy enough, in these fall days that soften all substance, to see the new houses and blacktopped roads vanish. Easy enough to lost sight of the abandoned barns and dirt roads heading into the hills. But once the white race's marks have been dusted away, it is hard to make stand what stood before. I shock myself with this thought. The conquest was. The conquerer's descendents, even in their talk of origins, old countries, even in their use of words that were here before they were - Tuloumne, chowchilla, yokut, oochum, pohono; deny the conquest. They are, are the conquest is their genesis. Those who were before are nothing. The descendents, even more than the conquerers themselves, have wiped away the past and those who were here.

And as I think this, shock myself

(ON TO COL. 2)

with this, a red-tailed hawk catches a thermal rising off the valley floor. Below me, he turns in widening circles, adapting to shifts in the current with mostly invisible movements. And he rises, on this fall day, when green (the hills reviving with fall rain) and gray diffuse all form. Against the valley grasses, his shape is not softened. He hardens more with each spin around the thermal, and each spin takes forever to become the next. He passes above me now, his tail glows like iron ore in the sun. The rust-red feathers grow denser as he rises above the green hills, deny absorption into the gray clouds. And I watch him circling now in diameters of twenty, forty, one hundred yards, maybe more. Distance becomes incalculable. His red tail is not lost to me until he vanishes at the edge of my vision.

The day goes on. Lunch. Andy comes back with the saw. I cut block, the powder coating my tongue and teeth. I pile block, shovel mud and cut rebar. By three Andy gets a second wind. I spread and he lays, we make good time. The hawk (probably over Visalia or Porterville by now, or maybe high up the San Joaquin drainage) is still with me. His absence coats me more than the powder of concrete block, more than the water with which I douse myself as I mix mud. He looms above me, creating this day for me. In his absence he calls something out of me.

(CON'T ON PG. 10, COL. 2)



## THREEPENNY FILM REVIEWS: TWO FOR 50¢

by Ken Forbes

### FRENCH LIEUTENANT'S WOMAN: \*\*\*\*\*

An interesting film within a film. Marvelous cinematography, excellent screenplay, superb acting by Streep and Irons.

PATERNITY: \* A poor comedic attempt by David Steinberg and Burt Reynolds. About surrogate motherhood, it's a real drag.

### TRUE CONFESSIONS: \*\*\*\* (just 4)

The acting by Duvall and DeNiro is superb! The story can be confusing. Good supporting roles: Durning and Meredith.

### BODY HEAT: \*\*\*\*\* (yep, 5)

If you get past the skin in it, the film is a good, complex thriller, reminiscent of Raymond Chandler novels. Hurt is tremendous, could be the star of the '80s.

LOOKER: \*\*½ (about the cost of a good meal) Crichton's skills failed him on assemblage and continuity. Finney's wasted, and Coburn just stands around looking cool. A real disappointment.

### PRINCE OF THE CITY: \*\*\*½

A brutally honest film about being a narcotics cop in NYC. Little too long, but the cast of unknowns are well-cast and realistic.

### MOMMIE DEAREST: \*\*½

The only good thing in this film is Dunaway's performance as Joan Crawford. Film drags.

### GALLIPOLI: \*\*\*\*\*½ (yep, up there!)

The watermark of Australian cinema, this warm, human, and moving story of two mates gone to fight a senseless war is well worth the time, effort, and tears it causes.

### STRIPES: \*\*\*

Not the best film, but you're certainly going to get a couple of good laughs out of it. Great popcorn entertainment.

(Ken Forbes overdosed on popcorn seconds before going blind in a local theater last weekend.)

## SOMETHING TO THINK ABOUT:

"Perhaps it was no wonder that the women were first at the Cradle and last at the Cross. They had never known a man like this Man -- there never has been such another. A prophet and teacher who never nagged at them, never flattered or coaxed or patronised; who never made arch jokes about them, never treated them either as "The women, God help us!" or "The ladies, God bless them!"; who rebuked without querulousness and praised without condescension; who took their questions and arguments seriously; who never mapped out their sphere for them, never urged them to be feminine or jeered at them for being female; who had no axe to grind and no uneasy male dignity to defend; who took them as he found them and was completely unself-conscious. There is no act, no sermon, no parable in the whole gospel that borrows its pungency from female perversity; nobody could guess from the words and deeds of Jesus that there was anything 'funny' about woman's nature."

Dorothy Sayers, Unpopular Opinions, p.148.



(SGA, CONT FR. PG. 7)

For the first time, your Student Government hosted a reception for the Seminary's Trustees at their recent meeting. The President or Chairperson of every campus organization was invited to this. Informative interchange took place in a friendly, relaxed environment.

The Conference of Theological Seminaries, a UPCUSA General Assembly committee held its annual meeting at Princeton beginning Nov. 4, when the President, the Dean, and a student representative from each of the 7 UPCUSA seminaries were on campus. In the past, students have taken the opportunity to present concerns to the Conference, voicing the desire for campus pastors and better communication between Presbyterian Seminarians.

Last April, the Student Government Association sponsored 22 students who attended the first "No Roots of Bitterness" Conference in Cleveland, OH. The conference involved students from 15 seminaries who sought "to find strength and unity through their diversity" as they examined the future of their corporate ministry.

(SGA, CONT ON PG. 13)

(Boutcher, CONT FR. PG. 7)  
the individual transformation might be considered the present continuous state of being saved. The collective transformation might be termed the Kingdom of God.

(Jerry Boutcher is eagerly awaiting his chance in 1984 to help the Reagan transition team--move out of the White House).

(GLASS, CONT FR. PG. 8)

I remember thinking of before the conquest. I have no vision for that. The hawk though, I saw. He left no contrail in the air, no state historical marker on the ground; but his coming and going are with me. And the old ones are here too, in their absence. Their absence is omnipresent. Their blood long seeped into the ground and sent by water to both oceans and the gulf, has watered our crops. No building or road, child or grandparent, city or village or farm is free of their absence. It lurks with the late morning fog, around oak, certainly, but even more around fence and barn and roadside stop. And it will not burn off.

(Matthew Glass is definitely from California. He manages to keep his beard out of his mandolin strings most of the time.)

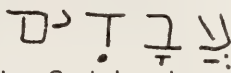
WE'RE LOOKING FOR A FEW GOOD.....

VIEWPOINTS needs some fast-witted, solid-writing types, of whatever gender, race, or nationality to contribute to future issues. We'd love to have some women, blacks, and internationals to join our editorial board. If you're interested, willing to meet once a month--no pay, but the editor knows some great jokes!--; contribute at least three articles, essays, stories, poems, reviews, or whatever, see Joseph in 108 Brown Wednesdays between 2 & 4.

VIEWPOINTS, office hours: Wed. 2-4  
108 Brown.

Annex meeting, Thursdays at 10 p.m.

IMAGES OF A CELEBRATION  
SYRACUSE, 1981

There was a celebration..."a pilgrim celebration...joining a great parade, a caravan of God's own people - past, present, and future... the prophet (2nd Isaiah) speaking words of hope and promise to a people in exile...the same prophet who calls all sisters and brothers to servanthood...the  (servants) empowered by God to do God's justice...a servant who has outrage power, outcry power, whose back is a bridge to free the oppressed and to bring about reconciliation.. The rainbow, sign of God's covenant - a rainbow of praise and doxology in "many colors"... "colors of banners, of robes, of lights, of thoughts...of people"... This rainbow "messing up" the pyramid of domination and hierarchy upon which our theologies have been built... the rainbow coming out of the midst of the storm, the storm where marginal voices are heard, where God's power is seen in finitude and in vulnerability...these are mighty acts of God...

"Image of preaching...a Ruth chromosone for people of faith... Ruth as a parable of covenant woman, a companion to Naomi in her pain... "Vocation Midwife"...women and men as midwives serving in birth moments...whole creation groaning and longing to give birth to its ful-

(cont on to col.2)

filled future...a newborn's ink-stained footprints of newfound freedom kicking in the living promise of the future..."Will the real heroine please stand up!" ... the women who "do nothing" who serve, who love, whose voices have not been heard...what can you do for persons?...love to the loveless shown that they might lovely be... recover storytelling as a theological motif...it's Biblical, it's black, it can also be white..."

There was pain... "a full blown re-action against small gains of women and minorities...sexism is experienced by all women, but where do we hear the story of racism and classism?...feminists are called to free all people by definition...beware of the power structures of domination that keep the races down...the call to servanthood is dangerous..."Stretch or drown, evolve or die!"...beware of burn-out...I'm sick of this bridge called my back...I'm black and I'm tired of doing your liberation... paralysis of fear-fear of other races, the other sex, of those who are homosexual...the curse of the rejected...but even if a wounded scorpion stings me, can I deny what is in me to heal?...those who have lost the most must set the timetable for the standards by which they are freed...can two walk together when they haven't met?... this rainbow is bleached...I've got

(cont on pg. 12)



to fight so hard, I've got to keep cooking even when my face is on fire...Who is going to cover my back?...you burn me with the language you use; this is the voice of the women to the men, black women to white women, lesbian women to heterosexual women...

"Sometimes I wish my eyes hadn't been opened,

Sometimes I wish I could no longer see

All of the pain and the hurt and the longing

Of my sisters and me as we try to be free..."

But now that I've seen with my eyes, I can't close them...my advice-be angry...love expresses itself through justice and through outrage...if we didn't love so much, we wouldn't care so much and it wouldn't hurt so much...I cry tears that I didn't ask to come, but they did."

These are one woman's reflection of the images that came out of "Celebrate Women in Ministry", the UPCUSA 25th anniversary of ordained women clergy and the 50th anniversary of ordained women elders. Our theology grows out of our story and I can claim this as my own story. Other men and women from this conference have other stories, mine took on portions of theirs. There was celebration and joy, but there was also hurt and pain and anger that we cannot deny.

The conference ended in tension. Tension came from use of language and symbols which offended and excluded women of color. One woman exclaimed,

"If you feel tense, praise God for it!" For we have a long way to go." With that, we joined in an agape meal, unity in diversity, love out of pain. God's yet-to-be-new creation, these partners in ministry, ate and drank together. And we each brought back with us the story of freedom not yet complete because we are not all free.

(Anne Collins and 9 other women from the seminary attended this conference from Oct. 23-28. While there, they discovered the sacred ellipsis...)

---

I never spend much time with Jesus;  
My schedule's packed, crammed full.

My papers, books, and exegesis  
Keep me on the go.

I rush around and pass by friends,  
Friends I used to know.

I never spend much time with Jesus;  
I'm always on the go....

Susan Roquemore

\* \* \*

#### WE NEED POEMS

Notice that the only poem in this issue was written, not by a student, but a student's spouse. We were delighted to receive it and invite other spouses and even faculty members to send us their creations. But VIEWPOINTS is essentially a students' journal, so please contribute. You may leave your poems in the VIEWPOINTS box in the admin. bldg. or in my mailbox, 106 Brown.

Don McNair

Though a great number of issues were discussed in various workshops, an overriding concern was ethnic pluralism. The following proporsal was adopted by the conferences:

We, the participants in the No Roots of Bitterness conference are committed to ministering responsibly in our society. To this end, we are called to work for the change of an educational system that perpetuates a ministry based on false consciousness by denying the racism, classism and sexism which characterized the history of our institutions.

We are aware of our responsibility as seminarians for enabling transformation within the church. As an essential means to this end, we seriously urge renewed attention to the development of the spiritual life of the body, in order that our institutions and ministries may reflect the life-giving nature of Christ's love.

The Spirit moved at the conference and a vision for future gatherings was born. The "No Roots II" Steering committee will meet at Princeton Nov. 6 & 7 with student representatives from all 7 UPCUSA seminaries present. Our own Alvin Haywood is chairperson for the "NO Roots II" conference; Dan Rift is Treasurer. Matt Blanzly is our Princeton representative on the Steering committee, and Jeani Shaw is the advisor, a post held over from the Cleveland conference.

There are a number of great Student Government sponsored retreats and workshops in November.

The Junior Retreat will be held at the All Saints Church in Princeton

(GO TO NEXT COL.)

(SGA, end)

on Friday, Nov. 13th (that's after the OT midterm!). The Retreat will begin on Friday at 6:00 for dinner and end early Saturday morning. Elsa Swift, Mark Jennings, and Renee Gumb are charing the event.

And for all those with cases of Field Eeditis already, there will be a Youth Ministry Workshop on Nov. 20th from 7:00-9:00 PM. Carter Hiestand and Chris Kohbry have coordinated an evening including information on leadership, music, games, and content of youth programming. John Gable, Jeani Shaw and Kendy McClosky Easley are additional facilitators.

(SGA threatened to submit long articles to every future issue if we did not print this one.)

### COMING ATTRACTIONS

(If we have another issue, this will be our menu.)

Rebecca H. Price: "The Confessions of an Editor."

"The First of the Many Adventures of Roger Seminarian."

Elsa Swift: "Reflections from a Junior."

And: more Podges, more Queries, more hymnody, and more of more...

Special Guest Appearance:  
Mark Twain on Languages.

BE THERE, ALOHA!



GREAT HYMNS OF THE FAITH DEPT.

(THESE ARE REAL HYMNS FROM  
GENERALLY REPUTABLE SOURCES)

"A Preacher on the Fence"

Tune: Marching through Georgia

I.

From out the millions of the earth  
God often calls a man  
To preach the Word and for the truth  
To take a loyal stand.  
'Tis sad to see him shun his cross  
Nor stand in its defence,  
Between the fields of right and wrong,  
A preacher on the fence.

Chorus:

Come down, come down, come down off  
the fence,  
And preach the Gospel as it is  
And take the consequence.  
Come down, come down, come off, come  
off,  
Come down from off the fence;  
Your duty's plain, you can't remain  
A preacher on the fence.

II.

Most surely God has called that man  
To battle for the right;  
'Tis his to ferret out the wrong  
And turn on us the light,  
But he's a compromiser, for  
He's out for dollars and cents.  
The shame of heaven, the joy of hell  
A preacher on the fence.

Second Chorus:

Come down, come down, Out of your fami-  
ly tree,  
Let higher critics, Darwinites, Teach  
their philosophy;  
Come down, come down, come off, come  
off,  
And let the baboon be;  
They may be apes, but they can't make  
a monkey out of me!

OUR SECOND ISSUE THANK YOUS

To David: We've really got to  
stop this.

To Jack: "Ascend above the re-  
strictions and conventions of  
the World, but not so high  
as to lose sight of them."  
see Garnett, De Flagello Myr-  
teo.

To Alaric Darconville: I know  
what you mean now.

To Lindsey: Who left town early.

To the contributors: Unlisted  
phones are a necessity in  
this line of work.

To our readers: So write, al-  
ready.

To Kelly, Marcia, and Sherri:  
Three friends who just ap-  
peared at my door and have  
hung around.

-30-

VIEWPOINTS WELCOMES NEW STAFF EDITOR

Brenda A. Halbrooks, a 1981 honors  
graduate of Stetson University, has join-  
ed the staff of VIEWPOINTS as our Copy  
Editor, typist, and moderating influ-  
ence on our rampant insanity. Brenda's  
a marvelous typist with a delightful  
laugh and infectious wit. If we can  
find any character flaws, we'll be sure  
to exploit them.

JC & DR

to be in, considering that as preachers and teachers we are by trade hermeneuticians, interpreters to others.

But the danger of thus shortcircuiting the hermeneutic process is that we prematurely stop listening fully and have already in our imaginations begun to interpret to others some truth or half-truth which we ourselves have not yet fully grasped.

What's worse, if we remain too critically self-aware, too deliberately analytical and detachedly observational, we cannot hope to understand what an author has said, simply because such detachment prohibits our entering fully in to the artist's world.

Without participating to some degree in it we can by no means claim to be guides through its pathways, labyrinths, and forests.

If, on the other hand, we suspend for the moment our self-conscious preoccupation with the parallax and give ourselves fully to the literary work before us the author's message may communicate itself quite clearly.

Then we may begin to go back over it, analyzing critically the formal structure of the parts and seeking those elements of incongruity, disproportionality, and even outright deception, which lessen its truthfulness. To further demonstrate this priority of the deductive over the inductive in interpretation, let me borrow an analogy from the field of biology.

Starting with a general understanding  
(on to col. 2)

of what a human body is, we may utilize a 2500 power microscope to move towards an increasingly detailed and precise knowledge of how the smaller parts contribute functionally to the overall organism. But it would be virtually impossible to start from the 2500-times magnified microscopic world and build from that data to a reasonable and accurate description of the human body.

What is known of the whole must govern the ordering of the parts, even while the knowledge gained of the parts may continue to inform and significantly alter our view of the whole. That an understanding of the function of the whole precedes, and is thereafter clarified by, and understanding of the parts, is a fundamental presupposition in any theory of organization, be it organic, managerial, or artistic.

You understood the early part of this article because you were willing to temporarily suspend your concern with historicity and authenticity of detail and simply read with an eye towards the integrity of the whole. This initial understanding would not, I trust, be shattered by the later discovery that the Ripicheep incident does not occur in the Narnia tales in the precise form in which I have encoded it here, or that I have spelled "Reepicheep" incorrectly.

I have been told since the first week I came here that in order to understand literature it is necessary  
(on to Pg. 17, Col. 2)



original autographs of the NT (we even had the signature of Dr. Metzger on them).

If we're allowed to graduate, we may take a parish, but with new accounting procedures, we'll probably get no more than a few thousand. Our majors here are preaching and philosophy. The professors assure us that there is much work to be done. Dr. Allen would love for us to think in a straight line, and Dr. MacLeod uses our sermons as the typical "unfortunate choice..of topic, title, text, and message".

Being of exceeding cleverness and modest humility, we note that we have an amazing wit, which, alas, allows to learn to talk with the taste of shoe leather on our breath and a slight hop to our walk. One professor noted that our economic, political (somewhere between Loyalist-Monarchist and Anarchist-Libertarian), and theological beliefs were planted squarely in the twelfth century, and we had a resolute march to the rear. As to our social beliefs, the Women's Center offers occasional intercessory prayers for deliverance, gentle imprecations, and promises of the fire next time. Members of ISA and ABS merely point and giggle.

J.W. Cejka, III  
Senior from Florida, MDiv.  
BA, Religion: emphasis Biblical  
Studies, Stetson University, 1975  
MAT, Humanities, Stetson U, 1978  
Former ambulance driver, school-  
teacher, and professional student  
Vocational goals: Parish work,  
then the life of a contemplative

\*\*\*\*\*

Well, we've been here for most of a semester now--the seniors have taken the ordination exams, the PhD candidates are busy preparing for comprehensives, and the juniors have by now mastered most of the Greek alphabet. The View points staff thought that all of our readers, especially juniors, would appreciate a few creative suggestions to help relieve those hours of intra-preceptorial boredom. So, without further ado, we present 10 Ways to Have Fun at Princeton Seminary:

1. Refuse to acknowledge that 4th Alex has any significance whatsoever, except what basic architectural integrity requires.
2. Throw salad at anyone attempting to make announcements at meals.
3. Interrupt Church History lectures to ask whether Greek and Hebrew are relevant to the ministry.
4. Push the traffic light button as frequently as possible during rush hours.
5. Argue violently in precepts, then admit that you didn't do the reading (claim that you didn't need to).
6. Tell the Housing Office that you are getting married in February and need housing--preferably in the East Wing of Springdale.
7. Suggest that your preceptor has misinterpreted the reading. Suggest that your preceptor's PhD thesis is contrived and based on confusion.
8. Assert that anyone not of your own gender does really understand life or ministry.

9. Talk about Dietrich Bonhoeffer over lunch with Stuart Broberg.

10. Smoke in the chapel basement.

D.A. Roquemore

Middler from South Carolina

BA, religion and philosophy (despite assurances that these don't mix) Wofford College, 1980.

Former sheetmetal worker and Field ED. liaison with the Child Abuse Is Your Constitutional Right Parents' Coalition.

Vocational goals: to get a S.T.M. at Yale and then be Viewpoints Editor forever and ever, or until I get tired of having to type SGA articles.

(Basically, everybody is tired of reading about these two guys.....)

## JOSEPH CHECKOUT, Ed.

### Editorial:

It has come to my attention lately that the administration has been too eggs, toast, juice, and coffee.

Damn.



RATUS  
VIII

## COURTEOUS QUERIES AND POLITE PROBINGS

We still don't know how many deacons there are, who they are, or even why this still anonymous group needs an executive council. We assume, for the purposes of Christian Charity and with a highly developed ontology, that they do exist.

As to seminarians and youth groups, why is it that Field Ed is often spelled "B-A-B-Y S-I-T"?

So, on with it:

- 1) What is the Seminary's endowment? Do ethical principles guide its investment?
- 2) Why are so few Junior Faculty, often the best instructors, not hired on as Senior Faculty?
- 3) Why is it, after generations of Princeton persons who've bitched, grumbled, and swiped at the language requirements while here, NO CHANGE HAS BEEN MADE?

(SMILLIE, CON'T FR. pg. 15)

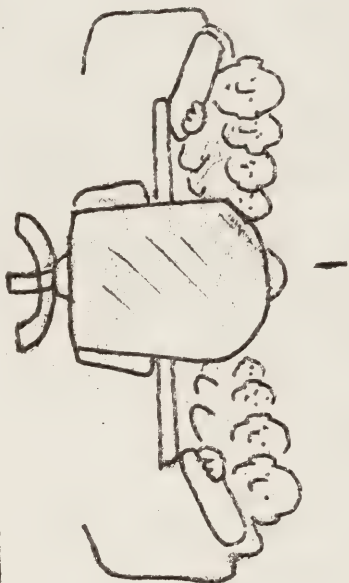
for the reader to suspend belief. But the praxis of hermeneutics and principles of literary criticism seem to dictate quite the opposite conclusion. Rather, understanding the meaning of a literary work begins only when we suspend disbelief.

(Gene Smillie, a senior, has had no moving violations in the past three years, but has had several other moving experiences. He has had a beard for fourteen years but no longer wears braids or watermelon-seed necklaces.)

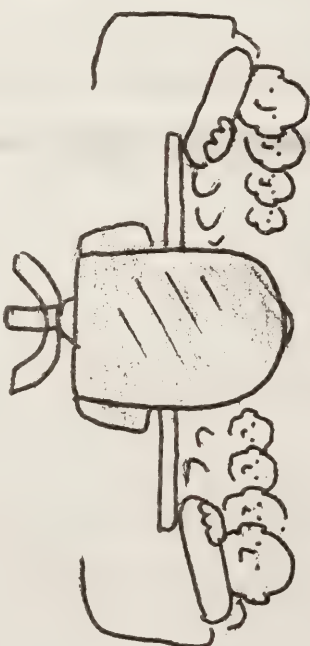


*hodgepodge*

GENTLEMEN, PRINCETON  
SEMINARY HAS RECENTLY ENTERED  
THE ELECTRONIC AGE.

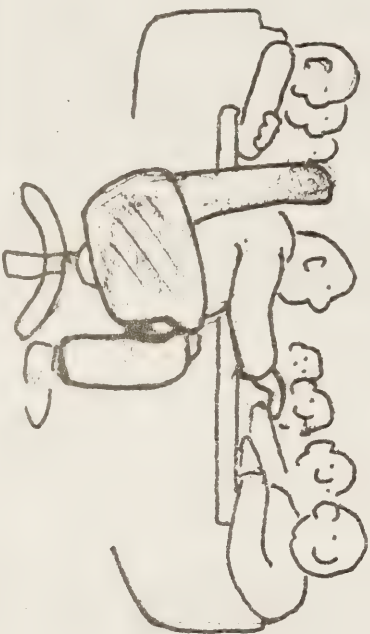


FOR SEVERAL MONTHS NOW,  
OUR OFFICE OF ADMISSIONS HAS  
BEEN RUN BY A ROBOT!



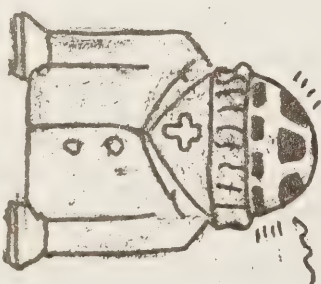
TODAY, I WOULD LIKE YOU TO  
MEET THIS MARVEL OF SCIENCE

... AND HERE HE IS...



— ARLO D-2 !

OOOH WHEE OOOH  
DOMINUM HOMINUM MINIMUM  
OOOH WHEEEEE !



RAHUS  
VII

# Viewpoints

NEW SERIES, Volume I, Number 3  
3 December 1981

## JOB DESCRIPTION :

### MINISTER'S HUSBAND

By Some Women of 4th Floor,  
Brown Hall

(Having trouble getting a call?  
Here is a unique opportunity  
to serve the Lord, and use all  
of your God-given gifts and  
talents.)

#### RESPONSIBILITIES:

The Minister's husband must  
be able to fulfill the follow-  
ing essential, minimal require-  
ments. The minister's husband  
must be able to:

- repair the church's furnace
- set up chairs and tables for church suppers
- provide a positive male role model for growing adolescents: i.e. teach the jr. high Sunday school class and run the Sunday evening youth fellowship programs
- shovel the front walk of the church in the winter and trim the hedges and mow the lawn throughout the rest of the year.
- sing in the church choir (tenors are preferred, but baritones are acceptable)
- kiss and fuss over little old ladies in the receiving line
- be attractive and amiable at all church functions
- be actively involved in the Men of the Church fellowships

- hold a regular, good-paying job, but have no career
- move and relocate often
- give positive feed-back to wife's sermons
- enjoy vacations at Con Ed
- diaper babies, take the kids to school, be home when they come home from school, fix dinner when calling runs a little late, do the laundry, vacuum and clean house...in other words be a SUPER MOM
- greet wife at door with a martini dressed in Saran Wrap and cowboy boots...in other words be THE TOTAL MAN.

#### THE JOB WILL BE CONSIDERED WELL DONE WHEN:

- wife feels supported and overwhelmingly affirmed as both a minister and as a woman
- church knows that they can call on the minister's husband at any time for any reason

#### REMUNERATION:

- good feelings, no salary
- health insurance covered through wife's pension plan
- a few hours a week of quality time with wife, to be arranged

Previous experience is not necessary. Please submit resumes to fourth floor Brown. This job description subject to radical changes at a moment's notice if you have great legs and can type.



# Vignettes

VIGNETTES is the editor's column; the ideas, opinions, and thoughts expressed herein are those of whichever editor has made them and signed for them. Publication does not guarantee staff approval or unanimity. Besides, wherever there are two or more seminar-ians gathered together, at least one will know that the other is wrong.

J.W.Cejka, III

\*\*\*

ON UNION: We just can't see how organizational unity will bring about an ecumenism of the heart and faith. With as much intolerance, unlistening, and suspicion as both the PCUS and UPCUSA contain today, unity would seem to be a factor in further schism.

\*\*\*

ON JOBS FOR WOMEN: It's a pity that the church has belittled her most faithful servants, women. It's even sadder how many women, trained, capable, and called are forced into marginal ministries, office jobs, and unemployment. We know that quotas and overtures can never loosen hardened hearts, but God knows what judgement awaits continued foolishness.

\*\*\*

SEMINARY FISHBOWL: We're a chatty and gossipy little group. Things told in confidence, "professionally", or between "pastors", has a way of becoming public so very quickly. And relationships are fodder for God knows how many insinuations, knowing smirks, and prognostications as to success or failure. We're not only our sisters and brothers keepers, but their PR service as well.

\*\*\*

ON LANGUAGES: *Non vale la pena!*

VIEWPOINTS is an unofficial, occasional publication of student, staff, faculty, and administrative creativity. While we can't represent seminary policy, that being derived from divine revelation whenever the president of PTS goes out with the boys to cast the Urim and the Thummin, we will admit, under duress, complicity in any of a number of crimes. Submissions, done in English or Neo-Ugaritic Glossolalia (the standard form of Theologese), must be typed, double-spaced on 8½" x 11" white paper. Contributions, submissions, and threats on the editor's life should be left at 108 Brown, at the door or in the mailbox--which is located next to the Halsey Taylor memorial water fountain, or at the switchboard in the Administration Building for the VIEWPOINTS box. Office hours: Wednesdays from 2 to 4 p.m., and Thursdays after 10 p.m. at The Annex.

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*Attenzione al cane*: Ratus VIII

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Resident Philosopher: Bob Schuller

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## REFLECTIONS FROM A JUNIOR

by Elsa Swift

Princeton Seminary has polish. This is one thing that drew me to the Seminary, and after two months here, it is more real to me than ever. Polish is positive and important to me because it is a tool by which God may be revealed. The life given and nurtured in me prepares me for ministry, but Princeton Seminary polishes my skills. Logical verbal expression is developed through papers and debates, argumentation is refined, intellectual skills are sharpened. We bring our lives to this place to have them polished for better ministry by this sharpening process.

The polish of the seminary itself glistens everywhere my unfamiliar eyes have turned: from the shine on the black chairs bearing gold PTS emblems in the Alumni Room; to the verbal exchanges through which those chairs support us; to the pure, white pillars guarding Miller Chapel; to the vocal harmony, projection and flow that emanates from its pulpit. The purpose of the polish is to enhance the chair, the discussion, the pillar and the sermon. But, the polish removed sometimes reveals a substance

quite different. The stripped pillar reveals a plain column, and the well-developed argument stripped, reveals in actuality a moot point, rather than the crux of the issue. What a disappointment to find that polish and substance are not consubstantial (!)

The early days of orientation introduced me to the wealth of people here...And wealth, I mean: All interested in theology and/or ministry. I come from a college where lifestyle concerns were the basis for communication. Here, we have few common lifestyles, so common theological interest is the basis from which relationships develop. What better springboard for stimulating communication and challenging relationships? Intense conversations sprang up fast. We reveled in the joy of communion with others who spoke the same language. Gradually it dawned that terms like "conservative", "liberal", "ministry", "maybe", "yes", "this", and "obvious" carry entirely different connotations to each person. Loneliness in my own world of meanings sets in at times. But, appreciation of my unique experiences through which those meanings were developed, heightens. A deep appreciation for



each person's story, and each unique way of expression of the story. Each story is a nugget of God's truth. The seminary community seen in this light is a feast. Like a vegetarian in a health-food store, I can grasp bits of God in each person, book, lecture, precept. God moves in all - or they would not be in this place. Some might be more filling to my spirit than others, but each can be nourishing.

I love the polish of the seminary community. God shines. Polish, however, is only the invitation to search behind it to its substance. God is found in both. The challenge for my remaining years here, is to find God in both polish and substance. I must remember that defects in polish do not necessarily mean the substance is defective, just as a crystal clear polish does not signify totally creditable substance.

#### VIEWPOINTS:

We're still looking for some qualified individuals to serve on our editorial board. Requirements:

- 1) Three submissions a year,
- 2) A decent sense of humor,
- and 3) A willingness to meet once a month.

Apply at 108 Brown, Wednesdays  
between 2 & 4 p.m.

#### EDITORIAL POLICY AND REQUIREMENTS FOR PUBLICATION, RECIDIVUS:

- 1) All submissions should be typed, double-spaced, on 8½"x 11" white paper.
- 2) The editor's decision is final as to what is published.
- 3) Anonymous and pseudonymical works are published, if and only if, there is a clear and present reason for doing so.
- 4) While there are no length restrictions, all submissions are subject to editing for grammar, space available, accuracy, libel and slander, style and clarity, and for removal of obscenities.
- 5) The authors are responsible for their own opinions, and the staff and management speak for themselves only.

#### SLEEP

I went with her  
From room to room,  
Across the back yard  
To her kitchen,  
Where a bed stood.

Near the wall  
A lamp shone dim.  
We walked  
Over to the bed,  
Where the two of us  
Lay down.  
Then death climbed in  
sweetly.

Bob Bergman

## CLICHES AGAIN, DEAR?

by Matthew Glass

It increases my paranoia,  
Like looking in the mirror  
and seeing a police car.  
But I'm not giving in  
an inch to fear...

--a would-be rock-and-roller

Survival is difficult here.

This is no surprise announcement. The theme is replayed in these pages yearly, yet the problem remains as concrete as ever. People hurt while they run the PTS gauntlet. This morning I was asked: "How have you survived here?" I'm not sure that I have, but the question has interrupted my concentration on the *qal imperfect*.

Folks approach the matter of survival here in different fashions. Some see it as a struggle of faith, 1st Peter and the test of fire. Some say it is the price we pay to get ahead. Gotta learn the rules of the game, get yourself initiated. Some don't see the problem. Fond memories. Me, I guess I've had a tough time here. Thought seriously about dropping out - not seriously enough to do it, but enough to mess up my place on the assembly line. Human error. I've been asked: "Why don't you go someplace else?" But the problem is bigger than Princeton - here I want to go on record - we're in the jaws of a mighty big dilemma.

We can't get by with blaming the professors and administrators. They're all in the same boat as all us plebes. Ultimately, the reaction of last year's juniors to OT/01 doesn't get us very far. "Princeton produces heretics" was scrawled onto a stall in the library john. Maybe. This does raise some questions about how a faith is socially lived.

Princeton supposedly has some identity as a Christian institution. It would be good to know if this was the crux of the problem. Maybe a few more discussions about community are in order. Some folks might say a dose of caring, commitment, and openness would help. Others would say institutions and community are polar opposites. Oil and vinegar.

Institutions are committed to goals of one sort or another. Some say this is not a church. The seminary exists to pass on the forms of knowledge necessary for ministry. Quite possible. The question comes to my mind, whether it also exists here - America, and now-1981, to pass on other forms of knowledge. Going on record again-yup. The seminary exists to indoctrinate us into certain forms of acceptable behavior. (I'm getting into rhetoric now and can be dismissed by those who think they don't).

(Glass, cont'd on 6)



The seminary's problem is no different from most other educational institutions in this land. We are here to legitimize the social order. According to the Trilateral Commissions' Crisis of Democracy, the problem is that some have questioned this basic assumption of Horace Mann.

It has crossed my mind that I might pursue truth more voraciously (vocational truth) by

abandoning the theological enterprise as it is defined for us and picking up some other discipline where the commitment to Christian praxis could more easily come to the fore - international relations, political philosophy, critical social science. But those disciplines share the same fate as theology. Academia is given to herding wind. Pour some beer down a professor's throat and this will emerge. The rigidity, objective certainty, and oracular jargon disappear; resurfacing not as the inherent behavior of the wise, but as the groping of real live human beings. Why else is the question of method so crucial these days? Whether it's cognitive psychology, systematic theology, or mainstream sociology, the paradigms are not so solid anymore. The foundations of our systems of knowledge are shaking. Some - no longer just the fana-

tics and visionaries - say these foundations have already collapsed.

If we're all chest-deep in this quagmire, then we're not going to resolve the contradictions by coloring this as a particularly "Christian" problem. This only furthers the confusion between what we want and what we are. It is the quagmire of our culture. Our education here is made difficult by our institution's resemblance to institutions that turn out mechanical engineers and professors of Romance philology. Rather than insisting on our distinct identity as Christians, I think it would be more to the point to first recognize the extent to which we are indistinguishable from those around us.

What about survival at Princeton? Well, if the professors are in the same boat - though maybe convinced it is still sea-worthy, we'll get nowhere by sawing the boat in two. I have caused most of my own pain by assuming that somehow wisdom was supposed to dwell in this house - and fighting phantoms when it became clear that wisdom had taken a long vacation. Luther said laughter knocked the stuffing out of the devil. I think a grain of salt is helpful in washing down the

(GLASS, CON'T FR. Pg. 6)

sacred certainties of North American theology. Don't let this place become the center of your universe, but then there's not much long term danger of that, the center being far away--possibly in North Philly. Advice is not profound, but it's cliched. Find people who hurt--and give more credence to that hurt than to the antiseptic truths you are handed in classes, books, and Viewpoints articles.

### CORRECTIONS

The editor entitled Matthew Glass' essay in the last issue. Mr. Glass admits to no knowledge of the title or of Zen Buddhism, either. We sincerely apologize.

### QUESTIONS

*What does He fashion us for,  
The One who hurts us so?  
Tearing us apart...*

*What new thing can God do  
With broken pieces?*

*And we are left ALONE  
With shattered pieces.*

*No longer centered in ourSELVES!  
To take the healing (if it comes!)  
in faith through GRACE.*

*Enough, dear Lord, of faith and grace...  
I will have no more of it!  
Let me go--let me slip away  
for I have nothing left to break.*

*Yet when the day returns, Lord,  
"Here am I,"  
Ready to be broken again--  
no, never quite ready.*

*Always pride remains the last limb,  
That will not break--  
And always when I ask,  
He is ready to try again!  
U. Margarethe*



### COURTEOUS QUERIES; POLITE PROBES

#### THE DEACONS DO EXIST!

We have it on good authority that the ever elusive collection of Deacons does exist. Furthermore, we've heard how they no longer have an Executive Committee, but have now a Steering Committee. Thus, though we don't know who they are, what they do, or why they continue to exist--no mention of them in these pages or in The Handbook--, we may now confidently assume that they know where they're going. That's nice.

As to the reams of unanswered questions left from the first two numbers of this journal, well, here are some more:

- 1) Did that many people really leave PTS last year over OT01?
- 2) Has the Black Studies Proposal died once and for all?
- 3) Does anyone other than the Deacons read these questions?



## LETTERS TO THE EDITOR:

Dear Ed:

I was chagrined to notice in Vol. I no. 1 of *Viewpoints* p. 2 that you have committed the unpardonable sin, from the perspective of any true son or daughter of Poland. You misspelled the Polish surname of your Special Assignment Correspondent, Karol Woltya (sic), whoever he is. No, mispronunciation of Polish names with their complicated sets of consonantal clusters is one thing--and quite forgivable, given the natural (but chauvinistic) tendency for Americans to anglicize everything. But you have succeeded in outdoing the accomplishment of 1000 years of Polish scribal art, i.e., making unpronounceable Polish names even more so! Really, such eye-straining tongue-twisters as "*Szczebrzeszyn*", "*Kościusko*," or "*wzdłuż*" are all manageable by the civilized tongue, with a little practice, but how would one possibly pronounce WOLTLYA?

As a Polish-American who has had his own name so often mutilated in pronunciation and print, I have finally decided to protest by giving you a few pointers in Polish orthography. After all, for so glossy a journal as yours, representing the best in literary creativity from so cosmopolitan a community as PTS, such graphic gaucheries as that cited above just will not do.

Take said erratum, for example. The proper spelling of the dear man's last name is WOJTYŁA. The "W" is pronounced as English "V", the "Ł" as English "W", the "J" as English "Y", and the "Y" as English "I". Consequently, the name sounds phonetically like VOYTIWA, accented penultimately, as in every Polish word. Simple, isn't it?

Or take another famous appellation of Polish derivation, the name given to an erstwhile National Security Advisor by his

matka and Łatusz--Zbigniew Brzezinski. Add to the previously mentioned condensation the simple reminder that an "RZ" and a "Z" palatalized by a following "I" sound the same, as in English "*azure*." Thus, the euphonic vibrations virtually leap from the lips: ZBIGYEV BZEZINSKI. In his case this is probably an example of onomatopoeia, but it is linguistically quite logical.

One more sample illustrative of the intrinsic beauty of the Polish tongue: By now, everyone, even the Deputy Secretary of State, has undoubtedly heard (usually incorrectly) the name of the Solidarity Labor Union Leader, Lech Wałęsa. Note that many Polish words are nasalized, as is the case with that other great language of international culture--Portuguese. So any vowel with an elegant little cedilla attached underneath becomes nasal. (N.B. For some unexplainable reason the French, who also have a fondness for cute little cedillas, always put theirs in backwards!) With the above rules in mind, and remembering that LECH rhymes with a guttural YECHCH, one can readily see that nothing could be more musically resonant than LECHCH VAWE<sup>n</sup>SA.

I trust by now the point has been made. It would seem that your resident infallibilist, Dr. B.B. Warfield, blew it this time. He has either fallen into gross error (evidently not the first time), or he is not doing his job adequately. Perhaps you could reassign Karol to this responsibility. He and his predecessors have had much more experience in that area. At any rate, so refined a language as the mother tongue of Marie Skłodowska Curie, Frederick Chopin, the Prime Minister of Israel and the Roman Catholic pontiff ought to be accorded more respect than you have demonstrated by so glaring a botch-up. I

(CONT on pg 9)

Would like to remind you that POLISH and POLISH are spelled the same way. So, POLISH up your act, folks! P.S. If you should deem this remonstrance fit to print (for lack of anything better to fill the space), please try to get the Polish spellings right this time, including the proper diacritical marks.

Viva Polonia!

Ed Wojtczak

To the editor:

My friend Ron Baard rises to the dignity of error in suggesting that administrators and students pay more attention to the disarmament conferences at Nassau Church and the Peace-making report to the General Assembly. That report was written in part by Richard Barnett, co-founder of the Institute for Policy Studies, and his influence shows. The conferences at Nassau have featured persons who, like Barnett, have been leaders in the disarmament movement. You will remember Barnett from his trip to Hanoi during the Vietnam War, and you may wish to question whether the peace movement has a great deal to be proud of in its Southeast Asia record. (I assume no one outside the IPS is foolish enough to believe the Shawcross explanation of events in Cambodia?)

One question for the advocates of peace: The Soviets have (or soon will have) the ability to destroy missile sites, as opposed to cities, in the U.S. If they choose to destroy, say, just one missile site--reasoning (in the earshot of Europe) it is necessary to "bring us to our senses"--what should be the U.S. response?

1. Destroy a Soviet missile site
2. Destroy a Soviet city
3. Do nothing

At present our only military option is to destroy a city,

which is morally unacceptable and could easily result in the destruction of one or more American cities. If we wish to destroy a Soviet missile site we must build the MX, which alone possesses the requisite accuracy. (And while we're at it we should immediately repeal the ABM treaty and build at least a "light" ABM system to repel such a "light" attack by the Soviets or some madman.) If you opt for doing nothing you have preceded the rest of us (though not the British Labour Party) by three years in realizing that Peace is War, Freedom is Slavery.

I have never seen people like Barnett refute these factual claims about Soviet capabilities, and therefore their theological reflections (being insufficiently grounded in fact) evaporate into nonsense. The peace movement has already shown us that three desperately simplistic assumptions about Southeast Asia were in fact true--the domino theory, the belief that a blood bath would follow the U.S. departure, and the position that Lon Nol and Thieu were better than the alternatives. Must the advocates of peace learn by experience the truth of a fourth simplistic assumption--that there is a difference worth defending between the ways of life represented by the U.S. and the Soviet Union?

Finally let the peace advocates do us the courtesy of assuming we all want peace. Let them call themselves "unilateralists" (if they are) and stop confusing the language of a discussion whose categories they have already confused. At the moment it is virtually impossible to have an intelligent discussion of the issues in our church, given the tendentious information available from church sources. (The church's ignorance of Commentary and other conservative journals

(Con't on pg.10)



(cont to ps. 9)

is breathtaking.) As long as we are more likely to end in a muddle than insight, I'm glad for the sabbatical which Ron laments.

Dan Ritchie

### AN UNSOLICITED NOTE OF THANKS

Dear Joseph & Dave,

I just want you guys to know that I am very, very pleased with the way you handled my article in *Viewpoints* last week. The careful way you divided the syntax at the right hand margin of each column was perfectly symmetrical with the thought/speech patterns of the content of the article. Such care in deliberately dividing words and sentences so as to preserve the rhythm of the flow of the article could not have been accidental-therefore I recognize that you must have put a lot of thought and work into it.

I thank you. Your care in handling the form of this article helped greatly in projecting the thought contained in it.

-- Gene Smillie

### THIRD ISSUE THANK-YOUS TO:

Everyone who offered a word of thanks: peace, blessings, and happy reading.

Everyone who offered a note of criticism: your contributions are welcome.

Dave: The lawyer called; let's cop a plea.

Don: for the obvious and greatly appreciated.

Stan: for patience in the cruel face of high decibel and near distortion Fogelberg attacks.

Carol: Are you sure you're not an angel?

Jack: You're terrific, but call earlier, o.k.?

Fairest Ludmilla: "Mi scriverai? Poi, una voce d'angelo. Ma insomma, ti amo." Ciao, Guiseppe.

### COMMENTARY ON OUR FIRST ISSUE

"Cejka's prose isn't bad. I know you're not asking my opinion but, without having read the publication in any depth, I think it looks kinda neat, and, of course, I'm a pushover for the irreverently reverent kind of graduate student prose you find in publication of this kind."

- a retired college professor

## CONFESSIONS OF AN EDITOR

Rebecca Helen Price

The experience was akin to having a child, although I confess to drawing upon other people's adventures in that area rather than my own. I am referring to my involvement in editing this year's Student Directory, better known as the Fundy Finder or as the year's socio-political winds blow, the Liberal Locator.

Having been a journalist for a number of years and feeling detached from that world here at Seminary, I jumped at the assignment, I needed a journalistic challenge and felt that the appointment to the editorship would fill my void.

Jackie Mitchell, my supervisor and the Seminary's Director of Publications, and I eagerly looked forward to working on this project and began its production in mid-August while the campus slept. Although we were forewarned by former student editors and their overseers regarding the awesomeness of the task at hand, we sat down at the outset to try to figure out every possible snag that we could run up against. In that way we felt that nothing could take us by surprise; we had it under control and were feeling confident that we could get the

Directory out by next year's graduation.

In the beginning all went well and according to schedule. I was extremely impressed with the cooperation of Seminary personnel in getting the needed information to me by the appropriate deadlines. To those people, Jackie and I extend our sincere gratitude. By the first week of September we felt confident enough to allow me to take a much-needed week's vacation during the Orientation period. The pictures of last year's students were sorted out, and we anticipated no problems in incorporating them with those of new students and personnel. When I got back the following week, however, the "roof had caved in."

Up until that time, the organizational aspect of putting the Directory together had been enormous but under control. Suddenly, though, there was an awesome amount of work to be done and not nearly enough time or energy in which to do it. Jackie did the best she could to assist me but was often called away in order to perform her own duties. The deadlines closed us in.

I began to feel an unpleasant transformation taking place inside of me. Four weeks run-

(PRICE, CONT ON PG. 12)



## SEMINARY ETHIC

Discarded lies virginity  
To moral subjectivity  
While we grope to justify  
Our youthful promiscuity.

Turn a friend into a lover  
Masturbate inside each other  
Call it love, then let it die  
While our sins we vainly cover.

Our new ethic's not equated  
With old precepts we once hated  
Exegeted all away  
To Paul's culture, now outdated.

So we offer no excuses.  
Extra-marital abuses  
May occur with us each day:  
Pleasure wins, our conscience loses.

Robed and collared, see us harden,  
Shunning calls of grace and pardon.  
"Judge not," we say--here we falter:  
We've judged our judges since the Garden.

Hardened harlot or Pharisee  
The lives of all need Calvary.  
On the cross, for us an altar,  
Christ dies for our hypocrisy.

Bruce R. Johnson

## A TELEPHONE CALL

Our voices touched  
Held together  
By a thin cold wire  
Over hills and valleys  
That separate our minds.

David Templeton

## INCARNATUS EST

we of the airless world  
await  
caught throat and limb frozen  
the unbegotten breath

breathless we watch:  
the wind shimmered spirit invading  
sinks incarnate and stricken  
the air of us becoming

awakened, we grasp  
first breath we draw  
stunned, and start  
at the scene of myrrh.

Laurie Kraus Starzer

## SOMETHING TO THINK ABOUT:

"It should not be difficult for the individual to determine what the great spiritual leaders in history would say in the present situation. They would say that it is not enough for man to profess oneness with other men; we must act it out. It is not enough to wear the garment of religious identification; we must accept its ethical and moral obligations and glory. It is not enough to lay claim to personal sacredness; we must bind ourselves to it through respect for it and sensitivity to it. It is not enough to boast of the gift of a rational intelligence; we must nurture it, work it, apply it, defend it. It is not enough to prate about justice; we must create a basis for it in the world itself."

Norman Cousins, *Human Options*  
p. 43.

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in and without this life,  
turning its corners to air  
and water,  
its blood to wine,  
I move through wind,  
time  
form  
a universe;  
your heart and mind.

anonymous



## THREEPENNY FILM REVIEWS

### TWO FOR 50¢

By Ken Forbes

#### THE PURSUIT OF D.B. COOPER\*\*\*\*½

About a fun-loving thief and his sharp-looking wife from Wyoming being pursued across the Rockies and the Southwest by an insurance investigator, who was his drill sergeant at one time. The sleeper of the year-the stunts are fantastic; a little slow in starting, it's humorous in its own peculiar way. But it's quite enjoyable. Robert Duvall, Treat Williams (Hair) and Kathryn Harrold (intriguing) star. Sometimes the background music detracts from the film.

#### CONTINENTAL DIVIDE \*\*\*

A nice little romantic comedy between a city-tough reporter from Chicago and an independently minded bird (eagles are her specialty) researcher from the Colorado rockies. Slow moving in parts; John Belushi is trying awfully hard in being a romantic comedian-doesn't quite succeed, but there are two or three scenes where his facial expressions are great. Blair Brown is likeable in her first major role on the silver screen; cinematography is good, but the director (Apted) lets it drag at times. Similar to the "Odd Couple". It's great for a first date.

#### SOUTHERN COMFORT \*\* (Just two)

A tale about a Louisiana National Guard Unit on maneuvers in the Southern Louisiana Swamplands which is the home for the Cajuns, a French ethnic group. This unit tries to treat the Cajuns like they are dummies, but it backfires (in a violent way) and they in turn, are the dummies. Could of been a great film about survival, but it bogs down a lot (gets caught in quicksand); the language is illiterate and Ry Cooder's musical score

gets on your nerves. The only redeeming quality that this film has is the last ten minutes which are quite suspenseful. Other than that, it's a sinker!

#### BILL HOLDEN-A REMEMBRANCE (Spring 1918-Fall 1981)

Bill Franklin Beedle, you did make your mark in the history of the cinema, not only because of your name change, which was given to you by an L.A. Times reporter (Bill Holden was his name) on your first train ride from Illinois to L.A., but also because of tough, cynical, yet romantic abilities. And above all, performances that had integrity. You certainly left your mark on film in the 1950's with films like *Sunset Blvd.*, *Stalog 17*, *Born Yesterday*, *Love is a Many Splendored Thing*, and *Bridge on the River Kwai* (which was a good idea).

As you got older, you devoted yourself to special interests like animal conservation in Africa or anthropological digs in China, but you still came out with an occasional biting performance like Pike Bishop in *The Wild Bunch* (1968) or as the tough, but vulnerable, news chief in *Network* (1975-1976). As a movie buff and as a fan, thanks for your contribution that will never be forgotten!

Hi Y'all!!!

Well, there wasn't anything to put in this space and I hadn't done anything on this issue and so Joseph said sit down and type up some nonsense to go in that space and so I did and here it is. If YOU had contributed your article this week instead of waiting, you would be here, so don't blame me if you don't like this blatant waste of space and your time etc., etc.

Yours,

David



## GREAT HYMNS OF WHOSE FAITH ?

How easily are authors made  
By Joseph Cejka's whim!  
He first to Sankey credit laid  
For someone else's hymn;

And then he didn't say who wrote  
"The Preacher On The Fence."  
Did any others sadly note  
This grievous negligence?

O, For a Thousand Tongues to Sing  
The great composers' praise;  
But Viewpoints doesn't tell a thing  
To aid us in our lays.

If Joseph had been editor  
When we were in our primes,  
We'd not have gotten credit for  
A fraction of our rhymes.

6,000 hymns by Charles and John  
(For those who care to count);  
But Cejka would be set upon  
Reducing that amount.

He'd give a few to Chesterton  
And James Montgomery,  
To Crosby, Watts, and more than one  
To good ol' Austin C.

Come, Holy Ghost Our Souls Inspire,  
Thy power demonstrate:  
Direct thine old celestial fire  
On Brown, room 108.

Dear Editor, I plead, eschew  
The "Hymns" anonymess;  
Give credit where the credit's due--  
It makes for better press!

Susanna Wesley

The cartoon in column two is from  
*Addicted to Mediocrity* by Franky  
Schaeffer, and is by Kurt Mitchell.  
The book will be reviewed in Issue  
4.



## GREAT HYMNS OF THE FAITH:

"U-Boats"

by Thoro Harris

Tune: "Sweet Water of Life"  
Alternate Tune: "Water Music"

(yep, this is a real hymn...)

I.

Jonah the prophet by God was sent  
To warn the heathen they must  
repent;  
But from his presence seeking to  
flee,  
They threw him in the sea.  
Poor Jonah!

CHORUS:

Some don't believe this, yet it  
is true:  
U-Boats are trying to swallow me  
and you;  
Down in the darkness lurk they  
unseen.  
Look out for a submarine!

ni  
co  
t  
me



